

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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dressed to PHILEMON CANFIELD, post paid.
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KAREN TRADITIONS.

According to a promise given in a part of our last
week's paper, the publication of the Karen Tradi-
tions, as made known by brother Mason, is now com-
menced. We take pleasure in introducing them by the
spirited remarks of the editor of the Christian
Gazette, to which we add our hearty Amen.

A MOST WONDERFUL DEVELOPE- MENT.

Our readers cannot but have had their attention
and interest strongly excited by what they have
read at different times respecting the Karens; but
the statements and developments which follow,
cannot fail to excite their astonishment. The Karens,
the children of Abraham! are the lost tribes
indeed found! And has God in his providence re-
deemed the work of leading them to a knowledge of
"the Shepherd of Israel" for the Baptists of these U.
States! Wonderful discovery—glorious privilege!
O ye descended and named of him who first direct-
ed the waiting eye of Judah to the Lamb of God
who taketh away the sin of the world, will ye not
be roused to hear the voice of his brethren breaking
as from the dead, the long silence of 24 centuries,
to the God of their fathers, before Ephraim and
Manasse stir up thyself and come and save us?
And will ye not lead to seize the honor of pointing
them all to him whose way among their brethren
the Baptist first prepared? We trust—we believe
ye will. So thrilling a call to missionary enterprise,
will send the pulse of vitality through the most tor-
pid members of the "body, the church," and the
valleys of the West shall echo to the mountains of
the North. "The Karens shall have the word of the
Lord, and be taught to sing Messiah's praise."—Ed.
Chr. Gaz.

Tavoy, Jan. 4, 1834.

My Dear Brother—

I have read the Pali Grammar nearly through
the second time, and have found it so entirely
diverse from all grammars of occidental languages,
that I delayed replying to your letter, intending to
give you some account thereof. Pali is, however,
so much of a secondary matter, and I find so much
to do on the "missionary ground," that I am imperi-
ously demanding my attention, that, hitherto, my
purpose in this respect has been defeated. You are
not, however, to suppose that I consider my lab-
or in this department a loss of time. By no means.
The light it has given me on the construction of the
Burmese language, could not have been obtained by
24 years study of the Burman alone. It may be
safely said that a philosophical knowledge of the
Burman cannot be obtained without a knowledge of
Pali. But it is easier to laugh at Pali than to study
it.

I have now, however, a subject before me, more
interesting than Pali. Mr. Maingy, the Civil Com-
missioner of these provinces, (i. e. the governor) be-
ing about to return to England, wrote to me, from
Maulmein, requesting some account of the Karens
traditions as I could furnish him. The result was,
the letter, a copy of which I send you, and it will
explain itself. The discovery of a fragment
of the descendants of the Hebrews, under such
pleasing circumstances of their conversion to Chris-
tianity, I consider an event of more than ordinary
interest.

I was brought in from the jungle on a litter, two
weeks since. I am now, however, convalescent, and
expect to start on a long and interesting journey
among these sons of Abraham, as soon as possible.
My life has been just saved, by medical skill and
nursing; and whether I shall be able to endure the
fatiguing journey before me, is known only to Infi-
nite wisdom. God, however, knows a sunbeam on
the path of duty, and sets my heart at peace in re-
lation to all future events.

"Yes, though I walk through the dark valley of
the shadow of death, I will fear no evil; for thou
art with me; thy rod and thy staff, they comfort
me."

Mrs. Mason unites with me in Christian regards
to Mrs. R., yourself, and all inquiring friends.
Yours, &c.

FRANCIS MASON.

The following is the communication to the Civil
Commissioner, referred to in the preceding.

Head waters of the Tenasserim, Dec. 6, 1833.

My dear Sir—
I sit down in the midst of the Karen jungle to re-
deem my pledge, and give you some account of the
traditions existing among the Tavoy Karens.—
These traditions are of two kinds, the one in verse
and the other in prose; the latter in the form of
commands from a parent to his children.

As what I have been able to obtain are but frag-
ments of the original poems and instructions, I shall
for the sake of perspicuity, throw them together un-
der different heads; and these naturally resolve
themselves into three classes.—I. Traditions of
Scripture Facts. II. Traditions of Scripture Doc-
trines. III. Traditions concerning themselves as a
nation.

I. Traditions of Scripture Facts.

God.

God is denominated the great Ku-ta, or the great
Lord; the great Pu, or great ancestor; from Pu, a
grandfather; and Yu-wah.

"O my children and grandchildren! the earth
is the treading place of the feet of God, and heaven
is the place where he sits. He sees all things, and
we are manifest to him."

"Yu-wah is unchangeable eternal.
He was in the beginning of the world;
Yu-wah is endless eternal.
He existed in the beginning of the world;
Yu-wah is truly unchangeable and eternal;
He existed in ancient time at the beginning of the
life of Yu-wah is endless,

A succession of worlds does not measure his existence.
Two successions of worlds does not measure his
existence;

Yu-wah is perfect in every meritorious quality,
And does not in succession on succession of worlds."

In the following passage, God is represented as
saying, after having created the world, that he will
destroy it in three generations; but men reply that
they are not able to endure this, and beg that they
may have every variety of suffering that now ex-
ists, rather than that the world should be burned up;
to which request, it is understood that God ac-
ceeded.

"I have created the great earth,
But in three generations I will burn it up;
I have made this great earth,
But in three generations I will set it in flames;
I have formed the great earth,
But in three generations I will destroy it with fire;
I have established the great earth,
But in three generations I will destroy it with flames;
O Lord, great God!
The world-destroying flame we cannot endure.
The world-destroying flame we are unable to bear;
Let us exist with affliction in all its various forms."

Angels.

The Karens believe that there are beings in heav-
en, who have never sinned, and who are employed
in executing God's purposes.

The sons of heaven are holy.
They sit by the seat of God;
The sons of heaven are righteous,
They dwell together with God.
They lean against the silver seat of God.
The beings whom God employs to execute his purposes,
Have, to the present time, the reclining place of God."

Satan.

Satan is known by several names, among which,
the most common are Ku-plaw, the deceiver; from
his deceiving the first man and woman. Yu-wah,
the night-robin; from the belief that man will ulti-
mately tread on his neck, or overcome him. The
Karens believe that he was formerly a holy being in
heaven; but that he disobeyed God, and was driven
from heaven.

"Satan in ancient times was righteous,
But he transgressed the command of God.
Satan in ancient times was holy,
But he departed from the law of God,
And God drove him away;
He deceived the daughter and the son of God.
God drove you away.
For you deceived the daughter and son of God."

The Karens say that if a person died in ancient
time, he came to life again after a short time, in-
dicated, as in the following extract, by the plantain
leaf becoming yellow. Satan, however, brought
sin into the world, and man never rose again.

"The dead rose again when the plantain was yellow,
But Satan produced sin;
The dead rose to life when the plantain was yellow,
But Satan introduced sin.
You have committed adultery against God;
Hence, in this state, you are corrupt."

"Children and grandchildren! though you were
to kill Satan, he would not die; but, when the time
of our salvation comes, God will kill him. Because
that time has not yet come, he still exists."

Fall of Man.

"O children and grandchildren! in the begin-
ning, God, to try man, whether he would or would
not observe his commands, created the tree of death
and the tree of life, saying, concerning the tree of
death, 'Eat not of it.' He wished to see whether
man believed. Not believing, he ate of the fruit of
the tree of death, and the tree of life God hid. Be-
cause the tree of life has been hidden, men have
died ever since that time."

The Karens have no definite idea of what is
meant by the tree of life coming by man, as men-
tioned in the following extract. It would seem,
however, to refer to the promise, that the seed of the
woman should bruise the serpent's head.

"Temptation, temptation, the fruit of temptation,
The fruit of temptation fell on the ground;
The fruit of temptation was bad,
It pointed to death our mother;
The fruit of temptation, 'Do thou eat it not.'
In the beginning it poisoned to death our father and
The tree of death came by woman, {mother;
The tree of life by man."

"Two persons, our father and mother
Disobeyed the commands of God;
In ancient times, our mother and father
Transgressed the commands of God.
This transgressing the commands of God,
Descends to their children who are evil doers;
Unto breaking the commands of God,
Satan destroyed them;
They broke the commands of God,
Satan destroying them."

The Karens believe that woman was originally
made of one of man's ribs, and have the popular
idea among them, that a man has one rib less on one
side than on the other.

"O children and grandchildren! woman at first
was a rib of man; therefore woman ought to obey
man in all things."

Dispersion at Babel.

"Men were all brethren;
They had all the language of God;
But they disbelieved the language of God,
And became enemies to each other.
Because they disbelieved God,
Their language divided,
God gave them commands,
But they did not believe him; and divisions ensued."

Destruction of the World.

The Karens believe that the world will be de-
stroyed by fire; and several brief allusions to this
belief occur in their poetry, of which the following
is a specimen:

"The waters will rise, and the world-destroying flames
will burst forth,
And must not men then watch?"

II. Traditions of Scripture Doctrines.

Love to God.

"O children and grandchildren! love God, and
never so much as mention his name; for by speak-
ing his name, he goes farther and farther from us."

Prayer.

"O children and grandchildren! pray to God
constantly by day and by night."

Repentance and Prayer.

"O children and grandchildren! if we repent of
our sins, and cease to do evil, restraining our pas-
sions, and pray to God, he will have mercy upon us,
again. If God does not have mercy on us, there is
no other one that can. He who saves us is the only
one God."

Against Idolatry.

"O children and grandchildren! do not wor-
ship idols or priests. If you worship them, you ob-
tain no advantage thereby, while you increase your
sins exceedingly."

Honor to Parents.

"O children and grandchildren! respect and re-
verence your mother and father; for when you were
small, they did not suffer so much as a mosquito to
bite you. To sin against your parents, is a heinous
crime."

Love to others.

"O children and grandchildren! love each other,
and be merciful to each other as brethren. Quar-
rel not; for you are all friends and relatives, de-
scended from the same race. Let there be no en-
vyings or divisions among you; for you are of one
strain and one country; therefore let all enmity be
done away from among you."

"O children and grandchildren! live in peace
with each other. God from heaven observes us,
and we are manifest to him. If we do not love each
other, God will not love us; but if we love one an-
other, God will look down upon us with joy."

Against Murder.

"O children and grandchildren! do not take the
life of man. If you kill, you must bear your sin.—
In the next world you will be killed in return."

Against Robbery.

"O children and grandchildren! do not forcibly
take the property of another. Observe, my children,
that robbers quickly become slaves. Should you
even be a slave, you remain; but there is no call-
ing on God in hell."

Against Theft.

"O children and grandchildren! do not steal the
goods of another; for the owner worked for them
until he sweat. Thieves will have to repay."

Against Adultery and Fornication.

"O children and grandchildren! do not commit
adultery or fornication with the child or wife of an-
other, female or male; for the righteous one looks
down from above, and these things are exposed to
him. Those that do this will go to hell."

Against Polygamy.

"O children and grandchildren! if you have one
wife, just not after another female or male; for God,
at the beginning, created only two."

Against Lying and Deception.

"O children and grandchildren! do not speak
falsehood. What you do not know, do not speak.—
Lies shall have their tongues cut off."

"O children and grandchildren! do not use de-
ceitful language, but speak the words of truth only.
The righteous one in heaven knows every thing
that is said."

Against Swearing.

"O children and grandchildren! do not curse, or
use imprecations, and do not swear. If you curse, or
use imprecations, they will return on yourselves."

On giving Alms.

"O children and grandchildren! give food and
drink to the poor; and, by so doing, you will obtain
mercy yourselves."

Doing good to all men.

"O children and grandchildren! according to your
ability, relieve the distresses of all men. If you do
good to others, you will not go unrewarded; for
others will make like returns to you."

Against Illness.

"O children and grandchildren! while in this state
here on earth, labor diligently, that you may not
become slaves; and, when persons visit you, have
food and drink to give them."

Against Covetousness.

"O children and grandchildren! do not covet the
things of others, nor desire to accumulate property;
but work, according to your ability, and covet
not."

Against Intemperance.

"O children and grandchildren! do not be guilty
of excess in eating and drinking. Be not intem-
perate, but take that which is proper only."

Obedience to Kings.

"O children and grandchildren! obey the orders
of kings; for kings, in former times, obeyed the
commands of God. If we do not obey them, they
will kill us."

Against earthly-mindedness.

"O children and grandchildren! do not covet the
good things of this world; for when you die, you
cannot carry away the things that are on earth."

"O children and grandchildren! do not desire to
be great men, and possess authority. Great men
sin exceedingly, and when they die, go to hell."

Against Anger.

"O children and grandchildren! never get angry.
If we are angry with others, God is angry with us.
The righteous one looks down from heaven upon us.
The person who looks on the great and small, the
vile and the wicked, children and youth, without
anger, and gives them food and drink, he shall be
established unchangeably."

On Forbearance and Humility.

"O children and grandchildren! though a person
persecute you with deceit, anger and revenge, do
not strike you, thump you, beat you, do not return
him evil. If you return evil, you derive no advan-
tage thereby. Then with the heart forbear, and
speak to him respectful words; by doing thus you
will not go unrewarded."

"The man who without anger endures all with
humility, shall be established unchangeably, for by
doing thus the advantages of meritorious qualities
are his."

On love to enemies.

"O children and grandchildren! if a person in-
jures you, let him do what he wishes, and bear all
the sufferings he brings upon you with humility. If
an enemy persecute you, love him with the heart.
On account of our having sinned against God from
the beginning, we ought to suffer."

How to act when one cheek is struck.

"O children and grandchildren! if a person strike
you on the face, he does not strike you on the face;
he only strikes on the floor. Therefore, if a person
strike you on the cheek, give him the other to
strike."

Rewards and Punishments.

"The righteous persons, the righteous,
Arrive at heaven;

Good persons, the good,
Go to heaven;

Above all that, that is happiness here,
Far greater happiness remains."

"Ungodly persons, the unrighteous,
At death, go to hell;
Lascivious persons, the lascivious,
The king of death takes note of them;
Wicked persons, the wicked,
Go to hell."

III. Traditions concerning themselves as a Nation.
A Nation of Wanderers.

No proof need be brought that the Jews were the
chosen people of God, but were cursed for their dis-
obedience, and that hereafter God will again show
them favor as at the beginning; and this is exactly
the belief of the Karens concerning themselves.

"O children, and grandchildren! formerly God
loved the Karen nation above all others, but they
transgressed his commands, and in consequence of
their transgressions we suffer as at present. Be-
cause God cursed us, we are in our present afflicted
state, and have no books. But God will again have
mercy on us, and again he will love us, above others.
God will yet save us again; it is on account of our
listening to the language of Satan, that we thus
suffer."

"The Karens were created by God,
And God gave them commands;
The Karens were cursed by God,
And they have no happiness to the present time;
When God went away, he gave commands,
But not an individual obeyed them."

Tskay, mentioned in the following fragment, was
one of the virtuous ancients, but nothing further
than his name is known.

"In ancient times men ate from the branch of heaven;
They ate in ancient times, plucking from the branch
of heaven;
They ate of the branch of heaven, they ate of the
branch of heaven;

Now we have no great men;
The great men of ancient times were great men indeed;
The great men of ancient times were great men truly;
The children must eat, but they cannot eat like Tskay.
The men of ancient times had perverse ears,
And thereby we have to suffer;
The men of ancient times had ears of barbarians,
And we have suffering thereby."

In the first and third lines of the following com-
plets, the degraded state of the Karens is intended to
be represented, and in the second and fourth, the sal-
vation which God will procure for them.

"The worm eats the branch of the Pyen tree,
The great Sun descending will buy (us);
The worm lives in the branch of the Pyen tree,
The great Sun descending will entreat (us)."

Jehovah.

There can scarcely be a rational doubt that the
Yu-wah of the Karens is the Jehovah of the He-
brews.

It is conceded that the true pronunciation of the
name of Jehovah in Hebrew is unknown; but that
it varied widely from the manner in which it is read
at present, is manifest from the manner in which
the name is represented by Gre k writers, who wrote
the word IAU. With the present Masoretic point-
ing, the word is read Yu-ho-wah, and dropping the
middle syllable, as Bishops Hare and Lowth both do,
we have Yu-wah at once.

If the identity of the names need further con-
firmation, we have it in the corresponding custom of
the Jews and the Karens, in not pronouncing the
name. It is well known that the Jews had a super-
stitious notion that it was sinful to pronounce the
proper name Jehovah, which corresponds precisely
with Karen ideas in relation to calling God Yu-wah.

"O my children and grand-children! call not
God Yu-wah; by calling him Yu-wah, he will
never return to us."

And has a perfect knowledge of all things;
Call him not Yu-wah, but call him great ancestor;
When persons call his name, he hears."

No King.

It is said of the dispersed Israelites, in Hosea, ch.
10, ver. 3, "they shall say, We have no king, be-
cause we feared not the Lord." And strikingly in
accordance with this prophecy, the Karens say,

"O children and grandchildren! because the Karens
transgressed the commands of God, they have no
king."

They are Expecting to be restored to a glorious
City, in correspondence with the belief
of the Jews.

"O children and grandchildren! the Karen will
yet dwell in the golden palace. If we do well, the
existence of other kings is at an end. The Karen
king will yet appear, and when he arrives there
will be happiness."

"Good persons, the good,
Shall go to the silver town, the silver city;
Righteous persons, the righteous,
Shall go to the new town, the new city;
Persons that believe their father and mother,
Shall enjoy the golden palace."

The Karens believe that when they obtain a
king, he will be the sole monarch of the world, and
that every one will be happy. Rich and poor will
not exist, much in accordance with the scriptural
representation of the return of the Jews.

"When the Karen king arrives,
There will be only one monarch;
When the Karen king comes,
Then will be neither rich nor poor;
When the Karen king shall arrive,
Then will be neither rich man nor poor;
When the Karen king shall come,
Rich and poor will not exist."

They believe when the Karen king comes, the
beasts will be at peace, and cease to bite and de-
vour one another, in accordance with the scripture
view of the Millennium.

"When the Karen king arrives,
Every thing will be happy;
When the Karen king arrives,
The beasts will be happy;
When Karens have a king,
Lions and leopards will lose their savageness."

The Hto-ku is a tyrannical bird; but the Hto-
ku, on the contrary, is a bird that manifests at-
tachment to his adherents, and the Karens mean to
say in the fragment below, that other kings do not
love their subjects, but that the Karen king will
love his subjects.

"The king of the Hto-ku does not love his subjects,
Ere y king of the Hto-ku does not love his subjects;
The Hto-ku has great love for his adherents,
The voice of the Hto-ku is melodious."

According to the present tradition, the Karens,
when they dwell on the Salween river, murdered a
stranger by cutting off his head. This individual,
they have singularly enough, in a modern song, as-
sociated with their Saviour, who is to bring them to
their promised land; and still more singularly, if
they be Jews, it is remarkably applicable to them,
and our Lord who was put to death.

"Kay-kay-na was a persecuted sufferer;
When the sufferer arrives, he will reveal the head city;
They persecuted the sufferer exceedingly,
But when the sufferer arrives, the excellent city will
be revealed."

"The sufferer of ancient times, wicked men persecuted,
But now the sufferer is possessed of glorious power;
The sufferer of ancient times, had men persecuted,
But now the sufferer is possessed of great power.

Persecute not a sufferer,
For the feet of a sufferer are near;
Call not a sufferer by that name,
For the feet of a sufferer are near;
When the sufferer comes, the land will be happy as the
murmur of the breeze."

"When the sufferer comes,
All men will be happy;
When the sufferer comes with happiness to the country,
It will be happiness like that of monarchs."

Freedom from Idolatry.

The identity of the Karens with the Jews, is
seen in their adherence to the worship of Jehovah,
subject to persecution in the midst of idolatrous na-
tions.

In the following fragment, striking the ornament
worn in the lobes of the ear, is a figurative mode of
expressing the persecutions to which the disciples of
Yu-wah were subjected.

"Yu-wah created the earth;
Can you become the disciples of Yu-wah?
Yu-wah created and established the earth;
Will you become the disciples of Yu-wah?
The ungody live apart,
They live regardless of religion.

Why do they strike Yu-wah's left ear-drop,
And say Yu-wah is dead?
Why do they strike Yu-wah's left ear ornament,
And say Yu-wah does not know?
Yu-wah will return with the Sessany blossom;
Prepare for Yu-wah a seat."

The following is a fragment obtained from a
Siamese Karen.

"At the appointed season, our fathers' Yu-wah will
return;
Though the flowers fade, they bloom again;
At the appointed year, our fathers' Yu-wah will return,
Though the flowers wither, they blossom again;
That Yu-wah may bring the mountain height,
Let us pray, both small and great.
That Yu-wah may establish the mountain height,
O mothers, let us pray.
That Yu-wah may prepare the mountain summit,
Friends and relations, let us pray.
A great mountain is placed in the crossing;
Can you go and worship Yu-wah?
A great mountain is placed in the ford;
Are you able to go and worship Yu-wah?
You call yourselves the sons of Yu-wah;
How often have you prayed to Yu-wah?
You call yourselves the children of Yu-wah;
How many times have you prayed to Yu-wah?"

From the foregoing, I am constrained to believe
the Karens to be the descendants of the Hebrews.—
Look at them, sir; is not the Jew written in their
countenance?

Though some conform to the manners of the
people around them, and pluck out their beards,
many, like the Jews, suffer it to grow; and the old
man says to his children,—

"O children and grandchildren! a man without
a beard is of the race of women, but a man with a
beard belongs to the race of ancient kings."

Then again, sir, look at their dress. John says
of the dress worn by the Hebrews, "The tunic,
which at first only covered the body, was afterwards
extended round the neck, and was supplied with
short sleeves. At first it set close to the body, but
was afterwards made loose and flowing." This is
precisely the garment of the Karen men at present;
but bears no resemblance to the dress of the nations
around them. "The upper garment," continues
John, "was a piece of cloth of different sizes, five
or six cubits long, and five or six feet broad, and
was wrapped round the body. When the weather
was serene, it was more conveniently worn over
the shoulders, than by being wrapped round the
body. Frequently this garment was hung over the
left shoulder, where it accordingly hung length-<

At the appointed year, our fathers' Jehovah will return;
Though the flowers wither, they blossom again."

And their fathers' Jehovah has returned. The history of modern missions has no parallel with the success that has attended the annunciation of the gospel among the Kurens. "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travelled, she brought forth her children."

You ask, Do they value their traditions? No, sir. The father no longer gathers his children around the forest fire at eventide, and teaches them the commands he received from his ancestors; no longer do they sing at the graves of elders the songs their fathers sang. Nothing now remains of the poems, that could not be repeated in less than two or three days; nothing but a few disconnected gleanings, the last gleanings of days, just sufficient to recognize the fading landscape. The sun no longer sings in hope.

"The bamboo will die, and the sesam blossom," but despondingly,

"Belief in mother is faded,
Believe now a bamboo or tree;
Yet mother gave food to my infant lips,
Mother must be believed a little."

It can scarcely be necessary to add in answer to your inquiry, that the Kurens have no written record of their traditions. The commands were given from father to son, and the traditional poetry was sung at the funerals of their old men; but both practices have, during the present generation, fallen into great disuse, and nothing but mere fragments are remembered. Faith in the religion of their ancestors is failing them, and they are waiting to enter some of the religions around them—"a bamboo or tree."

They have however, had a strong confidence, for ages, that teachers would be sent among them, to teach the true religion, as will appear from the following fragment.

"The children and grand-children had obstinate ears,
The parents taught, but they learned not;
The children and grand-children had crooked ears,
The parents taught, but they attended not;
When the teacher arrives and teaches them,
If they believe not, they will be destroyed;
When the teacher arrives and teaches you,
If you believe not, you will be utterly destroyed."

But sir, I must close this, to me, most intensely interesting subject, for the still more intensely interesting work, of saying to this people, "Thy God reigneth."

FRANCIS MASON.

From the N. Y. Observer.

FOREIGN CONSPIRACY AGAINST THE LIBERTY OF THE UNITED STATES.

NO. V.

What I have advanced in my previous numbers, may have convinced my readers that there is good reason for believing that the despots of Europe are attempting, by the spread of Popery in this country, to subvert its free institutions; yet many may think that there are so many countervailing causes in the constitution of our society, that this effort to bind us with the cast-iron chains of the bigotry and superstition of Europe cannot meet with success. I will, therefore, in the present number, consider some of the points in our political system of which advantage has already been taken to attack us, by the wily enemies of our liberties.

It is a beautiful feature in our constitution, that every man is left to worship God according to the dictates of his own conscience, that the church is separated from the state, and that equal protection is granted to all creeds. In thus tolerating all sects, we have admitted to equal protection not only those sects whose religious faith and practice support the principles on which the free toleration of all is founded, but also that unique, that solitary sect, the Catholic, which builds and supports its system on the destruction of all toleration. Yes, the Catholic is permitted to work in the light of Protestant toleration, to mature his plans, and to execute his designs to extinguish that light and destroy the hands that hold it. It is no refutation of the charge of intolerance here made against Catholics, as a sect, to show that small bodies of them, under peculiar circumstances, have been tolerant, or that in this country, where they have always been a small minority, they make high professions of ardent love for the republican, tolerant institutions of our government. No one can be deceived by evidence so partial and circumscribed, while the blood of the persecuted for opinion's sake, stains with the deepest tinge every page of the history of that church, eye, even while it is still wet upon the dungeons floors of Italy; while the intolerant and anti-republican principles of Popery are now weekly thundered from the Vatican and echoed in our ears by almost every arrival from Europe.

Let me not be charged with accusing the Catholics of the United States with intolerance. They are too small a body as yet, fully to act out their principles, and their present conduct does not affect the general question in any way, unless it may be to prove that they are not genuine and consistent Catholics. The conduct of a small insulated body, under the restraint of a society where it is of no weight in deciding the character of the sect, will not be a criterion of the same inflexible faith acting out its legitimate principles uncontrolled, and producing fruits by which all may discern, without danger of mistake, the true nature of the tree. If Popery is tolerant, let us see Italy, and Austria, and Spain, and Portugal open their doors to the teachers of the Protestant faith; let these countries grant to Protestant missionaries, as freely as we grant to Catholics, leave to disseminate their doctrines throughout their dominions. Then may Popery speak of toleration, then may we believe that it has felt the influence of the spirit of the age and has reformed; but then it will not be Popery, for popery never changes; it is inflexibly the same, inflexibly intolerant.

The conspirators against our liberties who have been admitted from abroad through the liberality of our institutions, are now organized in every part of the country; they are all abhorred, standing in regular steps of slave and master, from the most abject dolt that obeys the commands of his priest, up to the great master-slave Metternich, who commands and obeys his illustrious master the Emperor. They report from one to another, like the officers of an army, up to the Commander-in-Chief at Vienna, not the Pope, for he is but a snob—the state of Austria. There is a similar organization

among the Catholics of other countries, and the whole Catholic church is thus prepared to throw its weight of power, into the hands of Austria, or any Holy Alliance of despots, who may be persuaded to embark for safety of their dynasties, in the crusade against the liberties of a country which, by its simple existence in opposition to their theory of legitimate power, is working revolution and destruction to their dominions.

Now, to this dangerous conspiracy what have we to oppose in the discipline of Protestant sects? However well organized, each according to its own manner, these different sects may be, there is not one of them that can possibly derive strength thro' its organization from foreign sects of the same name. Nor is this a matter of regret; it is right that it should be so; no nation can be truly independent where it is otherwise. Foreign influence then cannot find its way into the country, through any of the Protestant sects, to the danger of that state.

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The moral conditions of success in the promulgation of the Gospel. An Address delivered in the Baptist Meeting House in Baldwin Place, Boston, on the evening of June 29, 1834, to Grover S. Conant, William Dean, Justus H. Vinton, Hosea Howard, and Sewall M. Osgood, with their wives, and Miss Ann P. Gardner, on the occasion of their departure as Missionaries to the heathen. By Francis Wayland, President of Brown University. Published by the board of Managers of the Baptist General Convention.

This address is every way worthy of its author, the occasion of its delivery, and the topics under discussion. No more need be said of it. The following extract from it embraces a part of his first proposition in these words, "success may be expected in proportion to the amount of labor exclusively devoted to this object," and the whole of the second which is, "success in this work, will be in proportion to your piety." We add only our wish, that every christian could or would procure and study attentively the whole address.

"Nor is it enough that you be laborious: your labour must be exclusive. It must be devoted in singleness of heart, to the conversion of souls to Christ. This work is surely of itself extensive enough to occupy all your time and all your talents, and manifestly, no other can vie with it in importance. You go not abroad to be linguists, nor lexicographers, nor historians, nor philosophers, nor poets, nor statesmen, nor ambassadors of Christ to Borneo. Remember, we always expect an ambassador to keep entirely aloof from all entanglement with the affairs of the party to which he is sent, and devote himself exclusively to the interests of the party by which he is commissioned. I do not say that these inquiries are not important; I only say they are not your duty. You, like Nehemiah, are doing a great work, and you cannot come down. Who does not admire the sublime simplicity of purpose which distinguished Howard from all other men, who, in later time, have visited Rome? He went there to alleviate distress, and to speak comfort to the mourner; and, without casting a look upon all the gorgeous remains of ancient magnificence and classic beauty, he sought out nothing but the recesses of dungeons; he mingled in no society but that of the despairing captive. Paul visited Rome, in the meridian of her splendor, and Athens, in the still unchanged fascination of her loveliness; but we hear from him no single allusion to any one of the forms, either of sublimity or beauty, that were around him. In Rome, he preached judgment by faith in Christ Jesus, and in Athens, repentance and the final judgment; and he left every thing else to those who were living for less important objects. O that the mantle of Howard and of Paul might fall upon us who come after them!"

Here let me add, I fear that we are liable to error at the present day, upon this subject. Good men have sometimes thought, that by engaging in various pursuits, and uniting in various associations, in various ways, they might acquire more influence which they might concentrate to the cause of Christ, or at least establish a reputation, by which their ministerial character might be sustained and supported. With the motive in such a case, I have nothing to do. The heart God judgeth. But, I ask, is not this conduct a confession that the religion of Christ is not strong enough to stand alone, and that God himself is not able to uphold his own cause? Oh! is it not a shame for an Israelite to go down into Egypt for help? Must the cause of God beg for support from his enemies? No, brethren, we are never so strong as when, cut off from all other aid, we rely, in simplicity of faith, upon Christ alone for success. We are never so weak, as when, forsaking him, we seek to sustain ourselves by leaning upon any thing created. Although it be to the Jews a stumbling block, and to the Greeks foolishness, yet Christ crucified, is still both the wisdom of God, and the power of God.

2. Success in this work, will be in proportion to the fervor of your piety. While most assuredly believe that Borneo will be converted to God, because God himself has promised it, I do just as much believe that it will be converted precisely in the way that he has pre-determined; and that all the labor of the whole created universe, expended in any other way, will be utterly ineffectual. God has formed his plan for the whole of this transaction; and we can succeed in no other manner, than as we labor precisely according to that plan. But, how, you will ask, shall the creatures of yesterday be admitted to a knowledge of the counsels of eternity? The word of God, I think, answered this question. It teaches us that the influences of that Spirit which searcheth all things, shall, in a special manner, dwell in the heart, and direct the conduct of him who maintains a life of fervent, consistent, devout, and self-denying piety. This doctrine I suppose to be taught in such passages as these.—"The fear of the Lord is the beginning of wisdom; a good understanding have all they who keep his commandments. What man is he that feareth the Lord? him shall he lead in the way that he shall choose. The secret of the Lord is with them that fear him, and he will show them his covenant. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. I only mention these as a specimen of a very large class of passages scattered abroad upon the whole word of God. The more we understand of them, the more we understand to be this: God has pledged himself to guide us by his counsel, in all our efforts for the promotion of his cause, just so far as we surrender up our own wills, and in simplicity and godly sincerity, desire to do his will, and nothing but his will. He deals with us, just as we deal with our fellow-men. We reveal our purposes to others, just in proportion to the degree of intimacy which subsists between us. With a casual acquaintance, we converse only on general subjects, while, to our intimate friends, we disclose our whole soul. God treats us in the same way. Ye are my friends, saith the Saviour, if ye do whatsoever I command you. I have called you friends; I have shown unto you. Every page in the history of benevolence, contains an illustration of this principle, in the government of God. Those plans for doing good, which have been taken the deepest root, and whose fruit has been so abundantly for the healing of the nations, have never originated with men of unsanctified talent, nor has their commencement been greeted with the pomp and circumstance of the world's glory. They were conceived in the bosoms of devout men, full of the Holy Ghost; they were ushered into being, amid the scorn of many, and the lukewarmness of more; they have attained to their present maturity, strictly by means of what, at the time, seemed crosses and disappointments, but which, in the retrospect, are now clearly seen to have been merciful dealings of God's providence, conferred in answer to prayer, the blessed reward of devout and holy living. The pious founders of these holy enterprises were laboring in conformity to the plan of Omnipotence, and their labors were successful; for his counsel shall stand, and he will do all his pleasure. The plans of the wisest of the men of this world, as we see in the political history of every country, though they be devised by ever so

great an amount of talent, and be supported by whatever may seem powerful in extensiveness of combination, are, year after year, scattered into forgetfulness, like the dust of the summer threshing-floor. To us, the reason seems obvious. They have nothing to do with God, and God will have nothing to do with them, except to consume them with the spirit of his wrath, and destroy them with the brightness of his coming.

If then, brethren, you desire to succeed in the work which you have undertaken, remember you must labor according to the plan which has been marked out by Omnipotence. This will be revealed to you in proportion to the degree of intimate communion which you maintain with Christ.—While you live so that you are conscious of dwelling in Christ and of his dwelling in you, you may be assured that you are advancing the cause of Jesus Christ in Borneo.

Camp Meeting near Nashville, Ten.—Our camp meeting, eight miles from this city, closed on this day week. During the progress of the exercises, the congregations were unusually large. Much attention was given to the preaching of the word.—Christians were much engaged; but a dark cloud appeared to hang over the congregation, and the work advanced slowly until nearly the close of the exercises, when Christians became much revived; the influences of the Spirit were experienced by many happy souls; the unconverted were impressed; many inquired the way to Zion, and eleven were truly found the pearl of great price.—Cumberland Presbyterian.

Peace Society.—The following resolutions were passed at the meeting of the Association of Tolland county, at Bolton, the 8th inst., and the 1st and 2d were passed at the meeting of the North Consecration of Hartford Co. held in E. Windsor, Sept. 18.—Conn. Observer.

1. That while the temporal evils of war seem almost too deep calculation, we regard its agency in destroying the souls of men, and its baneful influence on the spiritual interests of the world, as the most lamentable of all its results, and as demanding the special attention of the Christian community.

2. That the prevalence among Christian nations of evangelical sentiments on the subject of Peace, is necessary to prepare the way for the universal triumph of the Gospel.

3. That we commend the cause to the Christian as worthy of a place among the benevolent enterprises of the age, and recommend that ministers preach on the subject.

4. That this Association recommend to the ministers within its limits the cause of Peace, and request their aid by uniting with the Conn. Peace Society, or subscribing for the Amer. Advocate of Peace.

For the Christian Secretary.

THE SINS AND EVILS OF DECEPTION.

No. III.

Many mechanics in the United States, are also merchants, and use the same deception, in disposing of the produce of their labor. If any thing can be said to palliate the deception practised by sellers, the great competition of the present day, and exceeding smallness of the profits compared with former years, might be pleaded. But what species of deception cannot be justified upon similar principles?

To all such it might be observed that the proverb is as good now as it ever was. "The merchant will ultimately find, that strict integrity is his true interest. The upright dealer (other things being equal) will eventually out-grow his trickish, underselling, and overselling competitor.

The evils of deception in commercial transactions to a young clerk are immeasurably great. As the course of all sin is to increase in its progress, he soon learns to surpass his master, in deceitful management with customers. From this he speedily learns to deceive and cheat his master. May not those flagrant acts of high handed larceny, which occasionally take place among the clerks in stores, banks, and other public offices, be in many instances traced back to this source? May not their constantly witnessing the devious course pursued by those, to whom they looked for example, serve to uproot the principles of integrity, which careful and pious parents had implanted at home, and lead directly to such fearful results?

The deceptive art practised by buyers are equally reprehensible. "It is naught, it is naught, saith the buyer; but when he has gone his way he boasteth." This was penned by the most critical observer of mankind the world has ever seen. Often is the upright, and honorable dealer, perplexed and wronged by the deceptive misrepresentations of the buyer. An article is presented to the buyer, superior of its kind. He examines it, knows it is put at a fair price, the quality of the commodity is good, and he can be purchased at a much lower price. A length the merchant wishing to secure his customer, and fearing the reputation of being undersold, disposes of the goods for a profit that would hardly pay for transportation. Who has not stood by the side of a merchant's counter, a spectator among the customers, and been pained at the dishonest arts, practised by buyers, exhibiting great indifference to goods, which he wanted for immediate use, and intended to purchase, that the seller might be induced to put the price so low as to overcome his indifference, and make a sacrifice on the article.

Who has not heard the intended purchaser of a farm, a lot of land, or a house, endeavour to depreciate its value in the public mind, by false, and deceitful misrepresentations? Often using language like this, that the property was amazingly overrated, it would be a bad bargain at such a price; when he had resolved in his own mind to exceed it. Let not the selfish, and disingenuous buyer suppose, that such deception can long be practised undetected. His character will eventually be known, and he considered by all the fraudulent, as a fair and lawful mark for their tricks and imposition.

What gross misrepresentations are often palmed upon the public, respecting the state of foreign markets. Are not our public prints often pressed into the service, and made to speak a fraudulent language, to subvert the cupidity of the wealthy importer?

Who has not known the intended purchaser of stock, advertise his own? "It is naught, it is naught, saith the buyer, but when he has gone his way, then he boasteth."

The design of trade is to benefit both buyers and sellers, and might even be conducted upon such principles, from the wealthiest merchant in our large cities, to small retailers in remote country villages. Yet throughout the whole commercial body there is evidently a departure from the original honorable and honest principles of trade.

The deception which is practised among mechanics, is principally with respect to their engagements, and is a desire to secure work, they engage that certain articles shall be completed within a period specified, though knowing at the time, their utter inability to meet their engagements. This is a hazardous course, and will probably result in loss of work. An employer who has been often disappointed and deceived, will transfer his work to other hands. Complaints respecting the execution of works completed by the job, are familiar to all.—How often do contractors complain of being deceiv-

ed by their workmen, and that they find it necessary to superintend all their work, to prevent imposition.

The arts of deception, without doubt can be practiced more successfully among the dense mass of human beings, congregated in our large cities; let it not be supposed, however, that they are to be found only there. Are not the skirts of the agriculturist often stained with this foul sin? Does not the manufacturer, or the exporter complain, that when a contract is made for a certain quantity of country produce at a specified time, if the commodity rises in market, after the contract was made, a less quantity is brought than the agreement, under the false pretext that crops had failed, or more was requisite for home consumption than was supposed? Is it uncommon to hear merchants remark, that if country produce is delivered in their absence they find it different in quantity and quality, than if it had been delivered to themselves personally; and that they are often deceived in this way?

Do not the keepers of public houses, and boarding houses, often affirm, that if a contract is made with farmers for a certain article, to be delivered at a fixed price through the year, at the season when it falls below the price agreed upon, more is sent than they are able to consume; but when it rises above it they cannot procure a supply, although the individuals who made the contract, are constantly disposing of it at another market, at the high price it then commands? How often are remarks made similar to these, in private families. I have engaged Mr. — to bring me such an article to-morrow, but I make very little calculation for it, for if he can find a purchaser nearer home, or if he can obtain a higher price, I have no doubt he will do so, he has deceived me so many times.

To be continued.

For the Christian Secretary.

OBITUARY.

Died at Granby, Mass., Sept. 20, Mr. Jonathan Pasco, aged 78 years. He was born at Stafford, Ct., Feb. 1756, and resided in that town till within a few years of his death. In May 1781, he received baptism, and was among the number who were, the next year constituted the 1st Bap. chh. in that place. His mind was early directed to the ministry; but it was not till after a number of years had elapsed, that he was enabled to overcome his (perhaps excessive) diffidence, and go forward in that important work. He was licensed by the church, and as they were destitute of a settled pastor, was invited to preach the gospel among them. With the exception of several intervals, he continued to supply them on the Sabbath, about 20 years.

Near the close of this period, the church, which had now become very small, was, by the advice of an ecclesiastical council, dissolved. After this had taken place, Mr. P. united with the Baptist church in Wilbraham and Monson, of which he continued a member till his death. About the same time, the infirmities of age obliged him to retire from public labors.

The necessity of furnishing an adequate support to the ministry, was not properly understood by the people with whom he labored. Little or no compensation was afforded him for his services. On this account, instead of giving himself wholly to the work, he was obliged to resort to secular employment, for the means of subsistence. This was a source of much regret to him, when reviewing the past events of his life. His own experience, he observed to the writer, had taught him the sad effect of such a course, on a minister, in limiting his attainments and usefulness; as well as its perniciousness to the people, who are thereby encouraged to neglect a duty which is of essential importance to their prosperity. His preaching was doctrinal, and affectionate, usually adapted rather to comfort and strengthen Christians, than to awaken the impenitent.

Modest and retiring in his manners, he sought not for notoriety. To honor the Saviour and benefit his fellow men in the humble sphere which the providence of God had allotted to him, were objects of his highest desire. His piety was of a uniform character. His light shone clear and pure, and it continued to the end. As he advanced in old age, the closing up of his course on earth, and the scenes beyond the grave, were subjects of habitual thought and frequent conversation. The contemplation of them was rendered joyful by the consolations of hope. He had examined his preparation. He felt that his time was near, and it was his desire to depart and be with the Lord. By the grace of God, he had, as he humbly trusted, been enabled to look upon the Lord Jesus as a pardoning mercy. On his last long illness he ever retained righteousness, he had fastened his hope; and this hope was "an anchor to his soul." His last moments were calm and peaceful. He has gone to his grave in a full age, "as a shock of corn cometh in, in its season." "Blessed are the dead who die in the Lord."

From the N. H. Bap. Register.

Extract of a letter dated Hillsborough, Sept. 30, 1834.

Brother Worth,—

Last Wednesday we met, according to previous appointment, in the east part of the town, to attend divine worship, and to perform the precious ordinance of baptism.

We were providentially favored with the presence of our beloved brother E. T. Winter, of Henker, who addressed us from that important question put by the administrator Philip, by the young convert, Eunuch: "See, here is water, what doth hinder me to be baptized?" The discourse was appropriate. After making necessary preparation, we repaired to the pleasant stream of water gently gliding along the narrow channel that was at hand, and there we sang the hymn,

"Salem's bright King, Jesus by name,
In ancient times to Jordan came," &c.

after which the blessing of heaven was implored, when four lovely youth were buried beneath the yielding waves, arising from which, and coming up out of the water, they went on their way rejoicing. Last Sabbath, I baptized another, making 38 that I have baptized in Hillsborough since last March. I have also baptized 68 in Washington since last May. These, together with two others that I have baptized, make in all, since last March, 118. Will my I thank you, "What hath God wrought?" and with gratitude answer, "This is the Lord's doing, and is marvelous in our eyes." Pray for us, that the good work may continue.

Yours, in love,

J. PEACOCK.

We are obliged to a respected friend in Boston, for a copy of the "Proceedings of the Young Men's Temperance Convention," of that state. A more spirited and business-like meeting has no where been held by young men. Some of the resolves are of vital importance to the social interests of man; and their address is a masterpiece of its kind. We can only give some of its introductory remarks, also the resolves alluded to, and the arguments in favor of them; which appear conclusive beyond controversy.

EXTRACTS FROM THE ADDRESS.

Let us take warning by the sad fate of those who started by our side in the path of virtue, but whose footsteps have wandered in the way of drunkenness, until they have stumbled in death, or what is worse than death, irreparable disgrace and degradation. Let us

take warning from the men who equal in age as are men of intoxication, and prepare

Our fathers will soon leave us to their places, and assume the relation which we have closed their eyes to. How shall we prepare ourselves? We are full of the living spirit, and impetuous blood boils with natural heat, and the passions are strong. How shall we prepare ourselves? We are full of the living spirit, and impetuous blood boils with natural heat, and the passions are strong.

Our success in life, or failure,—must be earned only capital is health, in upon most of us no part of property will descend to us. We must, unaided, work our own condition, our own and opportunity of our resolutions, by assailing the good, and above all another? Shall we beg world by neglecting the holy enterprise of our agition in that moral reformer enlightenings, many nations to exceed all that ever heart of man conceived beholding the evils which blessings which we would unimpaired our bodies, to guard our individual enjoyments, secure our everlasting life,—let us temperance and of intemperance, like the children prophet, and "if I had been Lord be God, serve Him."

We would also all year the resolutions passed up are in the following words. Resolved, That, in regarding, there is an inconsistency unworthy of the day; for, while we require to promote knowledge of prodigality and vice, we forbid crimes, we license promotes the other; we the effect. And profess we receive into our treatise to promote knowledge of blood, and proclaimed over following.

Resolved, That as the drink, is morally wrong, and not tolerated by law. Resolved, Therefore, that of this Commonwealth, their place other statutes the sale of ardent spirits.

Resolved, That the will do all in their power, to procure of this Commonwealth.

It is believed that every man, who is acquainted with the laws, will be ready to our legislation. The principle that the and consumption of ardent founded upon falsehood, and has been a source of blood, and proclaimed over following.

He must have been to this subject, who has not "evil and only evil, a crime, disease and death inevitable results. The has been most awfully conclusion drawn from whose judgment and ignorance or interest, wrong.

This proposition was ing upon the License Law, morally wrong, these laws charter of human rights God himself has given efficiency from the authorized to the Legislature, the Legislature people can delegate no tives which they themselves possess the right mission the practice of duty, and man, and ever can have any fundamental principles, tending fire-brands, around kind—of poisoning the corrupting the morals, ing the happiness, short souls of their fellow men can there be found in the undertake to deny that our License Laws, does are in fact without any been rightfully enacted ties have no right to en by the government, for for the general good, an authority. And shall in defence of right, or welfare? We are confident of the citizens of Massachusetts, and noble and virtuous of a free and from their legislators, or effect in this department of form. We call upon the voices so that their acced of legislation;—and to not granted, their own work out their holy pur is the right of petition, ed, yours will be the rising your grievances, and those who now legislate

"The friends of virtue not claim the character upon to combine their efforts to system. The to accomplish their purpose the power that is derived not the "United Alliance League." By confiding strength; we double in thies of compassion, resolutions, and we was example.

Congregational church. In these churches are eighty pastors, and state of religion in the mary is given:

"Revolutions of religion in 21 towns. In these churches amounted to, to each, on an average, an accumulation, amounted to 829—being church. The additional, but 1,035—about five actual increase of all the

death, irreparable disgrace and degradation. Let us

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take warning from the mournful prospects of such of our equals in age as are now frequenting the haunts of intemperance, and preparing for future ruin.

Our fathers will soon fall asleep for ever! and when we have closed their eyes in death, we must enter into their places, and assume towards another generation that relation which they now hold towards us. How shall we prepare ourselves for these important trusts? We are full of the strong energies, and soaring spirits, and impetuous passions of youth; our blood boils with natural heat; we find that all the force of habit, and the dictates of judgment, and the control of conscience, are scarcely sufficient to withstand the temptations that beset us: shall we add fuel to the flame that burns in our breast from we crave it, whether it be wealth, or public trust, or fame, or usefulness,—must be earned by our own exertions; our only capital is health, industry and sound principles. Upon most of us no patrimony of rank, or honor, or of property will descend with our fathers' benediction. We must, unaided, work out our own character, our own condition, our own destiny. Shall we, then, at the commencement of our career, neglect the means and opportunity of confirming our virtuous habits and resolutions, by association with the aged, the wise, the good, and above all by combination with one another? Shall we begin our struggle through the haze of youth by neglecting the most glorious and the most holy enterprise of our age? by avoiding all participation in that moral reform whose blessings have already enlightened many nations, and whose triumphs are to exceed all that "eye hath seen, or ear heard, or heart of man conceived?" God forbid! But let us all, beholding the evils which we would avoid, and the blessings which we would win, resolving to preserve unimpaired our bodies, our intellects, and our morals, to guard our individual interests, promote our social enjoyments, secure our political safety, and inherit everlasting life,—let us erect before us the altars of temperance and of intemperance, and then come forward, like the children of Israel to the call of their prophet, and "if Saul be God, serve Him; but if the Lord be God, serve Him."

We would also call your attention particularly to the resolutions passed upon the License Laws. They are in the following words:

Resolved, That, in regard to the business of retailing, there is an inconsistency in our system of legislation unworthy of the spirit and intelligence of the day; for, while we require the maintenance of schools to promote knowledge and virtue, we license schools of profligacy and vice; while we build prisons and forbid crimes, we license that which fills the one and promotes the other; we legalize the cause and punish the effect. And professing to be a Christian people, we receive into our treasury the price for which we license the surest means of shutting heaven against our fellow-beings.

Resolved, That as the traffic in ardent spirits as a drink, is morally wrong, it ought to be neither licensed nor tolerated by law.

Resolved, That the existing License Laws of this Commonwealth ought to be repealed, and in their place other statutes be enacted which shall make the sale of ardent spirits a penal offence.

Resolved, That the members of this Convention will do all in their power by judicious constitutional means, to procure the desired reform in the laws of this Commonwealth.

It is believed that every young man in Massachusetts, who is acquainted with the nature and effect of these laws, will be ready to condemn them as a disgrace to our legislation. They are avowedly based upon the principle that the public good demands the sale and consumption of ardent spirit. They are therefore founded upon falsehood—a falsehood whose contradiction has been written and recorded in letters of blood, and proclaimed aloud in the accents of wretchedness and woe, all over the world.

He must have been totally without knowledge on this subject, who has not by this time learned, that "evil and only evil, and that continually," results from the sale and use of ardent spirit; that poverty, crime, disease and death, in countless forms, are its inevitable results. The demonstration of this truth has been most awfully clear and certain; and the conclusion drawn from it by every man of intelligence whose judgment and conscience are not clouded by ignorance or interest, is, that this traffic is morally wrong.

This proposition we take as the basis of our reasoning upon the License Laws. Permitting that which is morally wrong, these laws are a violation of the grand charter of human rights, of the constitution which God himself has given to man. Laws derive all their efficacy from the authority which the people have delegated to the Legislature—have the people authorized the Legislature to license immorality? The people can delegate no authority to their representatives which they themselves do not possess. Do the people possess the right of tolerating by express permission the practice of immorality? No, most certainly! No man, and no body of men, ever had, or ever can have, the right of trampling under foot the fundamental principles of right and wrong,—of scattering fire-brands, arrows and death amongst mankind,—of poisoning the health, ruining the intellects, corrupting the morals, wasting the property, destroying the happiness, shortening the lives, and perishing the souls of their fellow-creatures. And what individual can there be found in this whole land, who dares undertake to deny that the sale of ardent spirit under our License Laws, does all these? These laws, then, are in fact without authority—they could not have been rightfully enacted by the people;—for communities have no right to commit suicide or murder; nor by the government, for the government is instituted for the general good, and possesses none but delegated authority. And shall such laws be allowed to remain in defence of right, of sound morals, of the general welfare? We are confident that the rising generation of the citizens of Massachusetts, filled with those pure principles and noble sentiments which become the inhabitants of a free and Christian land, will demand from their legislators, or will themselves, as legislators, effect in this department of legal abuse, a glorious reform. We call upon them, therefore, to lift up their voices so that their accents shall ring through the halls of legislation;—and to resolve that if their prayer be not granted, their own hands shall, in these halls, work out their holy purpose. Yours, fellow-citizens, is the right of petition—if your petitions be neglected, yours will be the right, and the duty, of redressing your grievances, as they ought to be redressed by those who now legislate for our Commonwealth.

*The friends of virtue, (and what young man will not claim the character of virtue's friend?) are called upon to combine their energies, and to reduce their efforts to system. The vicious are banding together to accomplish their purpose, and making use of all the power that is derived from confederation. Should not the *Unhappy Alliance* be counteracted by a Holy League? By confederation we learn our aggregate strength; we double individual energy by the sympathies of companionship; we confirm our wavering resolutions, and we vastly increase the force of public example.

Congregational churches in Vermont, 210 in number. In these churches, says the Vermont Chronicle, are eighty pastors, and 42 stated supplies. Of the state of religion in the churches, the following summary is given:

1. Revivals of religion have occurred during the year in 21 towns. In these towns, the additions to the churches amounted to 548. The additions to the 189 other churches were, in all, only 547—less than three to each, on an average. The removals, by dismission, excommunication, and death, in all the churches, amounted to 820—being more than three to each church. The additions to these churches were but 1,035—about five to each, on an average. The actual increase of all the churches, after deducting the

removals, was only 244—a little more than one to each church—34 less than the removals by death and excommunication, and but a little more than one per cent. on the whole number of members at the beginning of the year.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 25, 1834.

LECTURES IN VINDICATION OF BAPTIST PRINCIPLES.

The Lecturer found it impracticable to embody both subjects named in preceding notices, in one lecture; and the inclemency of the weather prevented the delivery of the one prepared, last Sabbath evening.

Lecture V.—*The Origin and History of the Baptist Denomination*,—to-morrow evening in the Baptist meeting-house; immediately after which, a second Baptist Church in this city, holding the principles vindicated in these lectures, expect to be publicly recognized, by the name of the SOUTH BAPTIST CHURCH of HARTFORD.

Comprehensive Commentary.—Roderick White, of this city, is agent for both editions of the above work.

We are thankful for the receipt of the Minutes of the Eastern Maine Association, held at Cherryfield, September 3d and 4th. Sermon by the Rev. James Gillpatrick, from John vii. 46. Churches, 48—baptized 302—total 3,200. The minutes indicate an active well directed enterprise in the cause of Christ. A resolution was adopted dividing the association by county lines, and preachers were appointed accordingly for each. Each body will hereafter take the name of the county in which it is located, the one is Washington, the other Hancock.

Maine Baptist Convention.—At the anniversary, held at Topsham, the sermon introductory was preached by Rev. J. Merriam. Text, 2 Cor. ii. 15. Expenditures of the Board for the last year, was between \$1500 and \$2-00. Officers of the convention, Rev. John Butler, President—Rev. William Grant and Rev. Josiah Houghton, Secretaries—Mr. Joseph Fogg, Treasurer.

Board of Trustees.—Brs. Ballard, Merriam, Babcock, Powers, Bartlett, Bowen, Pilbury, Seaver, Hall, Hawes, Gilpatrick, Bond, Wilson, and Haynes.

The subjects ordinarily acted upon by this and similar bodies, received due attention.

NEW YORK BAPTIST STATE CONVENTION.

The 13th Anniversary of this Convention was held at Utica on the 15th and 16th of this month. Rev. Peter Ludlow, preached the introductory sermon from Ps. lxxvii. 2. Both the preachers previously appointed were absent. Rev. Lewis Leonard was unanimously chosen to the chair. Brethren E. Galusha and John Blodgett, were appointed delegates to the Western Convention of Baptists, to be held at Cincinnati, November 5th.

By the report, it appears that twenty missionaries have been employed during the year, besides others indirectly. Forty feeble churches have been aided in supporting preaching. At the Tonawanda station, which has been sustained, is a church of thirty members, twenty six of whom are natives; a school is also kept up here for the native children. On this station has been expended \$1,113 50, of which \$400 was paid by government. Of the \$6,000 pledged to the Home Mission, \$4,500 is paid, and the balance will soon be paid. The State contains 70,000 Baptists.

By the Treasurer's report it appears that the amount of funds for the year, has been \$11,051. Paid out, \$7,934 81. On the motion for the acceptance of this report, the editor of the Register has the following affecting remarks:

"The acceptance of the Treasurer's report was moved by bro. John Blodgett, with an affecting notice of primitive sacrifices, and especially the great sacrifice offered once for all. When he came to contrast our sacrifices with these, every hand was virtually on his mouth, and every mouth in the dust, with the exclamation, Oh! let me say nothing more of sacrifices! what have I done? What have I done? From many eyes the tears flowed freely. He adverted also to the noble deeds of our Baptist brethren in England, in the midst of their oppressive taxation for the support of the establishment, as a humiliating lesson to our pretensions. And the conduct of the poor Protestants in France in the depth of poverty, laying by the salt of their broth and a potatoe a day, in order to do a little something to promote the cause of their Redeemer. Such Christians may talk of sacrifices, but where shall such sacrifices be found among us?"

The following resolution was offered by bro. Eaton, of the Hamilton Institution:

Resolved,—That we believe Home Missionary exertions are fully identified with foreign operations, and that the success of the latter is in a great measure dependent upon the success of the former; and further, believing that God graciously designs the American churches to take an important and prominent station in the army of the saints for the subjugation of the world to the authority of Christ, we can not too earnestly press upon our brethren the necessity of renewed and much increased exertion, and that we regard of importance to those of no other benevolent institution which demands the patronage of the denomination, and we earnestly solicit the churches with which we are connected, to contribute liberally to its funds.

In support of this resolution, the editor of the Register reports the remarks of the mover, as follows:

"He supported it at great length, with weighty arguments, proving the identity of the home and foreign mission causes. The interests of Christians are all one, and indivisible. The great apostle had present before him the striking figure of the human body; there were many members, but one body; so there were many spirits, though a diverse city of operations. One spirit occupied the centre of the human system, the seat of life. This central power controlled its energies, and sent its impulses to all the extremities. So is the Christian system; the Holy Spirit occupies the seat of life, and if there be a faithful action, then its controlling energies will be felt in all the world, alike at home and abroad. The churches were the central power in the Christian system of operations; and as the spirit of life was active here in prayer and faith and holy labor, the controlling impulses would be felt at the distant extremities. The home and foreign mission interests were like the two wheels of a chariot; the equal revolutions of both were inseparably connected with its rapid progress; the retardation of one was immediately felt in the embarrassment of the other. The chariot of the gospel was borne, as it were, on the living wheels of these two great enterprises, and one can feel no obstruction which is not immediately felt by the other."

Brother William Colgate, of New York. — On the same subject.

fect. We most cordially subscribe to the sentiments of the resolution and its advocates.

A resolution was passed, to raise \$10,000 in the coming year, for the Home Mission. The convention is to meet next year at Albany. The account of the meeting closes with the subjoined remarks:

"The convention adjourned in delightful harmony, after enjoying a session without a parallel for interest, in any anniversary that has preceded it. To pretend to tell brethren about it, is idle. It is impossible. They should have been here to witness and enjoy it. No parade—no empty speech making—all was manly, and magnanimous, and kind, and courteous, and lovely, and of good report. The impress of the Master was there. May a blessing fall upon Utica, from this anniversary."

The biographical notice of the widow Martha Barnes, inserted last week, was copied from a Middletown paper, and it is presumed was from the same person who furnished one for our columns, but which came to hand too late for insertion. We now add so much as relates to the funeral services rendered to that aged and pious disciple.

On Sunday afternoon, the corpse was carried into the meeting-house of the First Baptist Church, of which she was a member; when a proof of the esteem in which she was held by the community was given, by literally filling the house to overflowing,—pews, galleries, isles, and porch, with a serious and an attentive congregation.

Notwithstanding our remarks to correspondents last week, we find occasion to speak again, and adopt, as our own the following fine apology, found in the Churchman:

"To Correspondents. We crave the patience of our correspondents. We assure them that we do not undervalue their favors; but there are more things in a printing office than are dreamed of in their philosophy, or, we hope, will ever be found in their experience."

AMERICAN ADVOCATE OF PEACE.—The second number of this valuable quarterly is now before the public, and fully sustains any anticipations which may have been raised in the minds of those who have read the first number. It is to be hoped this Advocate will find many readers, and carry conviction far and wide, that war may be avoided, and national justice be more effectually obtained by peaceful means. Contents of number 2.

I. Influence of War upon domestic life, by Rev. Thomas C. Upham, Professor in Bowdoin College.

II. War as a means of International Justice, by Francis Fellows, Esq. Hartford.

III. Remarks on the Political Condition and Prospects of Europe, by the Editor.

IV. Report of the Connecticut Peace Society, by Rev. Thomas H. Gallaudet, Secretary.

V. Critical Notices, by the Editor.

VI. Cox on Quakerism.

VII. Abbott's corner stone.—Cock-fighting and War.

VIII. Cogswell's Millennium.—Important Suggestions.

IX. Intelligence.

X. Sixth Annual Report of the American Peace Society.

XI. Resolutions of Maine General Conference.

XII. Worcester's Solemn Review.

XIII. Society of Christian Morals in France.

"Picture of slavery in the U. States of America; Middletown, Conn. Edwin Hunt, 1834. 16 mo. pp. 228.

This picture is drawn by George Bourne, well known as the friend of his species, and a terror to slaves. If the picture is a true one, and we doubt not it is, well may any man exclaim, from the sin and consequences of slavery, 'good Lord deliver us.' The book has an appendix showing what Presbyterians and Methodists thought of Slavery in other and better days.—It is handsomely got up, is full of facts, and embellished with eleven wood cuts. He who is in favor of, or indifferent to the practices of slave-holding, could hardly look at this picture and remain unconvinced.

"Counsels to Young Men on Modern Infidelity, and the Evidences of Christianity. By John Morison, D. D. author of an 'Exposition of the Book of Psalms,' etc. 'The Bible is indeed amongst books what the diamond is among precious stones.'—Robt. Boyle. 16 mo. pp. 237. Boston, James Loring, 132 Washington street, 1834.

The inquiry often falls upon our ear, 'What author has written a book expressly designed to establish the truth of revealed religion, and what can I read which will best enable me to withstand or refute the arguments of modern infidels, by which I am constantly assailed?'

We answer, without hesitation, buy the work, the title of which is at the head of this article. The whole work can be read in a few hours; and by the manner in which the subject is treated, no less than the style and size of the book, is eminently fitted for individual and family reading. It is divided into parts, chapters, and sections, as follows:

PART I.—A Portraiture of Modern Scepticism. Introductory remarks.

CHAP. I.—The views of Sceptics respecting the moral character of God.

II. Infidels profess to hold the doctrine of the divine existence, but neglect all religious worship.

III. A brief survey of the character of that morality which infidelity inculcates and displays.

IV. The practical effects of infidelity.

V. A contrasted view of infidelity and Christianity.

VI. An affectionate appeal to those who have been entangled in the snares of Infidelity.

ON THE INSPIRATION OF THE HOLY SCRIPTURES.

VI. Popular objections to the full inspiration of the Holy Scriptures.

Conclusion.

We give this prominence to the book because it is not only intrinsically worthy, but because the public may hereby pretty well understand the nature of the work, and this we want our readers to understand, to induce them to procure and read it. Perhaps nothing can be found better adapted to factory villages, where foreigners are too often busy in their attempts to undermine the bible and its religion, in the minds of the young. Now is the time of year for evening reading, and this one little book may do infinite good to souls, as well as benefit public morals, if extensively read.

We care not who may think our notice too large for the book; the subject treated of is one of infinite importance, and never was it needed to be read by the youth of our country more than at this day; this age of infidelity, of immorality, of mobs, of lasciviousness, of murders, of suicides. We assure the public this is not one of those trifling or fictitious works which are issuing from the press, as did the frogs from Nile, to cover the land, and three fourths of which ought never to have seen the light; but a sober matter of fact, relating to the present and eternal good of man. Come, buy and read it. It is for sale at the bookstores in this city.

GENERAL EDUCATION.

That indefatigable and inventive promoter of Education in our country, Mr. Holbrook, has furnished a well-written article which appears in Niles' Weekly Register, upon the subject of Lyceums, Seminaries, and self-supporting, manual labor Schools. It would afford pleasure to lay the article entire before our readers. Its length prevents this course, and we must content ourselves with the following extracts:

LYCEUM SEMINARIES.

Self-education and self-support is, in all the departments and all the operations of the lyceum system, its most prominent feature. It acknowledges the benevolence, the overflowing goodness of our Creator, in furnishing all his rational creatures with the faculties, and surrounding them with the materials or means of growing and rising in physical, intellectual, and moral strength. The great object of lyceums is, to call into exercise those faculties, and into use those materials, so abundantly furnished by the wisdom and goodness of the great Creator, and the constant and abounding benevolence.

There is, however, one department of the general and national institution of lyceums, in which the principle of self-support is more fully and more prominently recognized than in any of the rest. The general plan of lyceums has ever contemplated, within every county or other moderate district, a manual labor and self-supporting school, which should furnish to its pupils advantages equal to those in our colleges for general literature, and much superior for a practical business education, to those of any institution in our country.

While these schools are designed to afford to farmers, mechanics, and all the industrious classes of the community, the best opportunities for a practical, useful education, they are also intended to be, in the strictest and best sense of the word, seminaries for teachers,—for teachers of schools and lyceums. They are intended to furnish the means for teachers to support and educate themselves, and at the same time to construct their own apparatus and various instruments for instruction, while they are learning the modes of using them, and acquiring knowledge they are designed to illustrate. Lyceum seminaries are intended to unite manufactures of apparatus for illustrating various departments of science, and the qualification of teachers to use the instruments for diffusing the science among all classes of the community, and in every section of our country.

Experience on the subject has already proved, that young men, and even ladies, after a short time, and probably young ladies and misses, can pay by their own industry, all their expenses of board, clothes, books, tuition, &c.; and at the same time acquire a more thorough, useful education, than it is possible for any college or other institution, without manual labor, to give them. Such being the testimony of experience, the conclusion follows, that any plain farmer's son or poor mechanic's daughter can have the means of acquiring a better education than the money of the rich can purchase for their children.

Among the most encouraging and gratifying circumstances, as an aid in promoting the objects of lyceums is a resolution recently passed by the board of managers of the Baltimore Union Lyceum, which is as follows:

Resolved, That this board esteem the organization of county lyceums throughout the union, as an important step for the advancement of American education; that we will prepare, as soon as practicable, specimens of minerals, plants, penmanship, map-drawing, and needle-work, for any county lyceum which may apply for the same, and that we invite the school and other juvenile lyceum connected with our society, to render their assistance in accomplishing the object of the resolution.

The above statements, facts, views, plans, and suggestions, are very respectfully submitted for the consideration of such of the friends of education and general improvement, as may have an opportunity and a disposition to examine them, by their friend, JOSIAH HOLBROOK.

Accident.—Three men, as we have just been informed, were drowned at Saybrook, on Thursday last, by the upsetting of a boat.

ITEMS, &c.

Forgery.—A young Englishman has forged sundry checks in the name of a respectable house, upon the branch of the United States Bank in New York. He succeeded in obtaining money to the amount of \$11,400, when he was detected. Our last accounts left him in the hands of the law, lamenting his sad condition. The money was shortly regained.

Dreadful Conflagration.—Tall, one of the largest, handsomest, and most populous Russian provincial capitals, was destroyed on the 11th of July, by a dreadful conflagration. Nine churches, 670 private buildings, and numerous manufactories, markets and magazines, were reduced to ashes. Many thousand inhabitants have lost all their property. The Emperor has given 150,000 rubles to relieve their wants.

Burial of a Church.—The Second Presbyterian Church in Lynchburg, lately, on a Sunday morning, suddenly burst in sunder from the top, when the rafters, joists, &c. fell in with a dreadful crash. Fortunately, it was a little before meeting, instead of a crowded assembly; otherwise, the accident might have been fatal to many persons, more than a communion day.

On Friday, there were no less than 100,000, under five years of age, brought to the city, and the Cholera had broken out at St. John, N. B., and eight deaths had occurred within four days.

A man was lately killed by an elephant, at Covington, Indiana. He was seized by the animal before a crowd of spectators, and immediately crushed to death.

By a recent arrangement of the New York and Liverpool line of Packets, cabin passengers are to have their option to pay for passage \$140 and be furnished with wines, or \$120 without wines.

Important Project.—A writer in the Quebec Gazette has made the important suggestion of a rail road from Quebec to Portland.

MARRIED.

In this town, on Wednesday evening last, by Rev. G. F. Davis, Mr. John F. Flagg, to Miss Hannah P. Merwin.

In this town, on Monday last, by Rev. H. Stanwood, Mr. Theodore Ely, of Haddam, to Miss Julia Lawrence, of Wolcott.

In this city, by Rev. M. H. Smith, Mr. Charles K. Thrall, to Miss Eliza Barker.

At Salisbury, on the 8th inst., by Rev. Thomas Winter, Rev. John Jennings, pastor of the Baptist church in Beverly, Me., to Miss Susan C. Keyes, of the former place.

At Albany, on the 16th inst., by Rev. Dr. Sprague, Mr. David Burbank, of this city, to Miss Julia Brattle, of Pittsfield, Mass.

At Colebrook, by Rev. Asahel Morse, Mr. John Green, to Miss Nancy Osborn. By the same, Mr. Ebenezer Orvis, of Farmington, to Miss Nancy Woodruff, of Winsted.

DIED.

In this city, on Wednesday last, Capt. Stephen Collins, aged 63 years.

At East Windsor, (Wapping), Mr. Nahum Cady, aged 91.

At Torrington, on the 12th inst. Charles Edward, son of Mr. Sylvester Cox, aged 3 years.

At East Hartford, Mr. Daniel Goodale, aged 64.

At Groton, Mrs. Lydia Latham, aged 94.

At Plymouth, on the 15th, Mrs. Esther Jerome, aged 75, wife of Mr. Chauncey Jerome. Mrs. Jerome was buried by her clothes taking fire on the afternoon of that day, and died at evening. She was the only surviving constituent member of the Baptist Church in Bristol.

At the same place, of consumption, Mr. Allen, aged about 20 years. He died in triumphant hope, and was also a member of the church in Bristol.

At Hinsdale, N. H. on the 14th inst. Mrs. Anna Marsh, aged about 60. We understand she has left by will \$2000 to the town of Vernon, as a fund for the support of preaching, and \$10,000 to trustees for the purpose of erecting and supporting an insane hospital in the county of Windham, Vt. near Connecticut river—Vermont Phoenix.

NOTICE.

THE Ladies' Benevolent Society connected with the Baptist Churches in this city, will hold their annual meeting on Wednesday, the 29th inst., at 3 o'clock, at the house of Mr. Philomen Canfield, in Pearl street.

NOTICE.

The Baptist Ministerial Conference of Fairfield County and vicinity will by appointment hold their next quarterly meeting at the house of the subscriber, in Stratford, on the first Tuesday in November, at 11 o'clock, A. M.

The subject for discussion is as follows: "What method of pulpit address may be considered most effectual under God of convincing and converting sinners?" Rev. Robert Turnbull is expected to preach in the evening at the Stratford meeting house, or Rev. Nathan Widman in case of failure. The text selected to illustrate the subject, and answer the query is Acts, xvii. 30.—"God commandeth all men every where to repent."

Ministering and other brethren are affectionately invited to meet with us and take a part in the discussion of this important subject.

JAMES H. LINSLEY, Clerk.

NOTICE.

THE next meeting of the Temperance Society of Tolland County will be held at Andover, the fourth Wednesday of October, at 1 o'clock, P. M., instead of the 3d Wednesday, according to a notice published last week.

CHARLES NICHOLS, Sec'y.

Bolton, October 8, 1834.

NOTICE.

THE First Baptist Church in Ashford will hold a Protracted Meeting at their meeting house, commencing on Tuesday, the 28th of October, at 10 o'clock, A. M. Ministering and other brethren are respectfully invited to attend.

AMOS BABCOCK, Pastor.

Ashford, Oct. 15, 1834.

NOTICE.

THE Hon. Court of Probate for the district of Suffolk has appointed the subscribers Commissioners on the estate of JOHN FULLER, late of Suffolk, deceased, represented insolvent, and has limited six months for the publication hereof, for the creditors to exhibit to us their claims against said estate, we will meet at the late dwelling house of said deceased, on Saturday, the 18th day of April next, at 1 o'clock, P. M., to examine the claims against said estate, which must be duly attested.

SIMON KENDALL, {Commissioner.
SETH KING, Jr. {

All persons indebted to said estate are requested to make immediate payment.

JOHN B. KING, Adm'r.

Suffield, Oct. 18, 1834.

TO PRINTERS.

FOR SALE, Six second hand Medium Presses, from 20 to 100 dollars each.

ALSO.

Second hand fonts of Pica, Small Pica, Long Primer, Brevier, and Minion.

P. CANFIELD.

Oct. 23, 1834.

FOR SALE, CHEAP.

A Second hand One-horse Wagon and Harness, together or separate. Inquire of the subscriber.

AUGUSTUS BOLLES.

Hartford, Oct. 25, 1834.

NEW BOOKS.

R. WHITE, BOOKSELLER AND STATIONER.

IS now opening a general assortment of the most approved School & Wholesale and Retail. Merchants and teachers who are in the way of supplying schools, &c. with books, will find it to their advantage to call before they purchase, continues to offer, on the same favorable terms as usual, a full assortment of Theological, Classical, Medical, and Miscellaneous Books.

